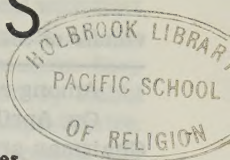


CHRISTIAN NEWS FROM ISRAEL



Issued by the Department for Christian Communities,
Ministry of Religious Affairs.

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J E R U S A L E M

May—June 1950

This Bulletin provides information on the Christian Communities in Israel. It contains a chronicle of Christian events, contributed by the official representatives of the Churches concerned, and information regarding the Government's policy towards its Christian citizens. It also contains items of documentary interest.

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PART I : CHRONICLE OF EVENTS

MAY—JUNE

Visitors to the Ministry of Religious Affairs.

Among recent visitors to the Ministry were the following :

On April 26th, Revs. **M.U. Baird** and **R.C. Macanna**, respectively Chairman and General Secretary of the Church of Scotland's Overseas Department (see page 4).

On April 27th, **H. E. George Hakim**, Greek Catholic Archbishop of Galilee.

On April 27th, the Rt. Rev. **Weston H. Stewart**, Anglican Bishop in Jerusalem.

On May 3rd, Rev. Father **Laily**, Procurator of the Seminary of St. Anne in the old City.

On May 4th, His Grace **Mgr. Athinagoras**, Greek Orthodox Archbishop of Sebaste.

On May 5th, Rev. **Larssen-Kammer**, Norwegian Clergyman, formerly pastor in Spitzbergen, accompanied by Rev. **Per Faye-Hansen** of Haifa.

On May 5th, H.E. Dr. **Jorge Luis Arriola**, Minister of Guatemala for Italy and Portugal, accompanied by Mr. **Isaac Weissman**, Consul-General of Guatemala in Israel (see page 6).

On May 6th, His Beatitude **Mgr. Alberto Gori**, Latin Patriarch of Jerusalem.

On May 9th, Rev. Father **Jean de Menasce**, O.P., of the Ecole des Hautes Etudes, Paris.

On May 9th, Rev. Father **Boulos S. Gelph**, Vicar of the Syrian Metropolitan of Jerusalem.

On May 11th, Mrs. **Gunhild Bergh**, Rome correspondent of the Goteborgs Handels-och Sjöfarts-Tidning, Goteborg, Sweden.

On May 31st, the Very Rev. Archimandrite **Narkissos**, of the Holy Synod of the Greek-Orthodox Patriarchate of Jerusalem.

On June 4th, Mr. and Mrs. **Bernhard Egelandstal**, of Stavanger, Norwegian journalists.

On June 5th, H.E. Bishop **Vladimir**, Head of the Russian Ecclesiastical Mission in Jerusalem.

Pilgrimages.

Several further groups of pilgrims have visited Israel during recent weeks. In each instance the journey was made by air from Rome to Lydda.

On April 25th a group of 71 arrived, most of them from Latin America. They included **Mgr. Juan Manuel Gonzalez**, Archbishop of Colombia, and **Mgr. Victor Sanabria Martinez**, Bishop of Costa Rica. The party included 31 women pilgrims. Going direct to Nazareth, where the night was spent, the party proceeded next day to Tiberias, Capernaum, Tabgha, the Mount of Beatitudes and Mount Tabor, and stayed at Haifa overnight. Next day they went on to Jerusalem, and crossed the lines into the Old City at 7 p.m. Before crossing, **Mgr. Gonzalez**, who had visited Palestine 18 years ago, spoke warmly of the arrangements made for the group during their brief stay in Israel.

On May 10th a group of 73 arrived, hailing from Latin America, the U.S.A., Canada, Italy and Spain. Among them was Archbishop **Diego Maria Gomez** of Colombia. Their itinerary was identical with that of the previous party. An official of the Ministry of Religious Affairs accompanied them from Lydda to Nazareth, and in Jerusalem they were received by representatives of the same Ministry and by Rabbi **F. G. Nathan**, Director of the Government Tourist Information Centre. Before crossing to the Old City, Archbishop Gomez expressed the thanks of the party for the courtesies extended to them.

A party of 69 arrived on May 24th. They came mostly from Latin America, the U.S.A., France, Italy and Spain, and included Mgr. **Abel Antezana Rojas**, Archbishop of La Paz, Bolivia, Mgr. **Henrique Gelain**, Bishop of Calefandia, Brazil, and Father **Hydulthe Vinel**, representative of the Custody of the Holy Land in France. In the group were also some English-speaking priests studying in Rome and about 20 women pilgrims. The itinerary followed the usual lines, except that this was the first group of pilgrims to make the journey from Haifa to Jerusalem by train. Rabbi **F. G. Nathan** met the party at the Jerusalem station and conducted them to Mount Zion. They also visited **Ain Karem** before crossing to the Old City.

An identical itinerary was followed by a party of 70 which arrived on June 18th. This too consisted mostly of pilgrims from Latin America, with some from Canada, the U.S.A., Australia, Italy and France. In the party were three Bishops, — **H. E. Mgr. Juan Carlos Aramburu** of Argentine, **H. E. Mgr. Carlos Borge** of Nicaragua, and **H. E. Luis Amaral Rousinho** of Brazil.

Members of all these groups expressed regret at the brevity of their stay in Israel.

Reconsecration of the Church of the Dormition on Mount Zion.

This ceremony, including a solemn High Mass, took place on Pentecost (Sunday, May 28th), being conducted by the Rev. Father **Rudloff**, O.S.B., Prior of the Benedictine Abbey of Mount Zion. The crypt of the Church had already been reconciled on December 8th last year, at the Feast of the Immaculate Conception; but the present occasion was the first service held in the main structure of the Church since May 1948.

The congregation consisted of some two hundred Roman Catholics resident in Jewish Jerusalem — ecclesiastics of all Catholic religious Orders, pupils of Catholic schools and orphanages, and laymen. Conspicuous among the congregation were a large group of black-hooded German Sisters of St. Charles, the Franciscan Sisters of the school of St. Antony with their girl pupils in white uniform, and the girls of the orphanage and asylum of the Sisters of Charity.

The congregation filled the large domed nave of the church, where the war-made holes in the interior part of the cupola had been repaired, and awaited the procession which had followed Father **Rudloff** outside the Church for the blessing of the outer walls, and which now entered, led by Father **Rudloff** in gold-brocaded cope and white hood, followed by a long line of Benedictine fathers in white-

laced surplices over black cassocks, and by representatives of the other Roman Catholic orders in the City.

After intoning an ancient litany at the bare altar, Father Rudloff, assisted by the Rev. Father Willibrod, O.S.B., made three circuits of the inner walls of the nave, sprinkling holy water on the walls and floor. Meanwhile Benedictine Fathers cleansed the altar, covered it with three sheets of white cloth, and set upon it six tall wax tapers, a golden crucifix, vases of white lilies, and a large Missal opened at the first chapter of the Acts of the Apostles, where the story of the Descent of the Holy Spirit is related.

The reconsecration being completed, Father Rudloff reentered the sanctuary, preceded by Père de Condé, Father Superior of the Ratisbonne Monastery and Father Samuel Stehman of the Benedictine Abbey of St. André in Belgium, who acted as deacon and sub-deacon respectively, — all three in crimson velvet vestments — and celebrated High Mass.

Those present included the Spanish Consul-General, the Duke of Terranova, the Rev. Father Terence Kuehn, Patriarchal Vicar for Southern Israel, and Dr. M. Mendes of the Ministry of Religious Affairs.

Visit to Israel of Representatives of the Church of Scotland.

Towards the end of April, the Chairman and the General Secretary of the Church of Scotland's Overseas Department dealing with Israel and the Middle East, Rev. **Matthew Urie Baird** and Rev. **R. Clephane Macanna**, arrived in Israel to visit the various centres of their Church's activities.

During their stay they conferred with the Minister of the Interior, Mr. M. Shapira, on matters pertaining to the work of their Church in Israel. In the course of an interview with Rabbi Jacob Herzog, Head of the Department of Christian Communities of the Ministry of Religious Affairs, they said that the Church of Scotland was opposed to the internationalization of Jerusalem and favoured the setting up of an inter-faith commission under international sanction which would safeguard the sacred shrines in both sectors of Jerusalem.

In the course of a press interview, Mr. Baird stated that their establishments in Israel included churches, a school, a dispensary and a girls' hostel in Jaffa, and two hospitals in Tiberias. During the war the latter were used as military hospitals by the Israel Army, and all their buildings were utilized, in one way or another, for the war effort. At present their hospitals were cooperating with the Workers' Sick Fund in the provision of medical treatment. It was their earnest desire to cooperate with the State of Israel to the best of their ability.

Mr. Baird said that, speaking for himself, he wholeheartedly welcomed the establishment of the State of Israel, not only as the fulfilment of prophecy but as the only possible means for the future security of the Jewish people. He hoped a way would be found to solve the problem of the Arab refugees. He was confident that the Christian Arabs would find a safe home in Israel and would form a loyal and stable element in the population.

Orthodox Pentecost Service.

A solemn joint Orthodox Pentecost service of the Eastern communities was held in the Russian Orthodox Church in Jewish Jerusalem, which was festively decorated with greenery and flowers. Archbishop Athinagoras of the Greek Orthodox Patriarchate and Bishop Vladimir, Head of the Russian Ecclesiastical Mission in Jerusalem, were concelebrants. Representatives of the Greek Orthodox Patriarchate, who had crossed the lines the previous day, attended, as well as representatives of the Armenian and other Eastern Orthodox Churches, officials of the Soviet Legation, and the Polish, Greek and Czechoslovak Consuls General of Jerusalem.

Later, lunch was served at Bishop Vladimir's residence, those present including representatives of the Government and of the Municipality.

Church for Armenian Community of Jewish Jerusalem.

The former Lutheran church building in the German Colony has been placed at the disposal of the Armenian community in Jewish Jerusalem, which numbers a few scores of members. Built some eighty years ago, the Church had ceased to be used by the Lutheran members, and has stood vacant for several years. Having secured the agreement of the Lutheran clergy, the Ministry of Religious Affairs has now put it at the disposal of the Armenians.

Jordan Water Shipped to the U.S.A.

On June 11th, twelve barrels, sent from the U.S.A. by Mr. Elder Lightfoot Solomon Michaux of Washington, Pastor of the Negro Baptist Church of God and President of the Gospel Spreading Association of America, were taken to the Jordan and filled with water from the river. They were subsequently shipped back in the same boat in which they had arrived, the S.S. "Pass Christian Victory". The water is to be used for a big baptismal ceremony in the Griffith Stadium in Washington in September.

A small expedition, composed of an American Methodist, Dr. Howard Mead, of Greensborough, N.C., Dr. Herbert Torrance, Director of the Scottish Mission Hospital in Tiberias, Mr. Sipper of the Ministry of Religious Affairs, and several members of the nearby Jewish communal settlement Degania, watched the water from the biblical stream flow into the huge containers. Dr. Torrance signed a certificate to the effect that the barrels contained pure Jordan water.

Christian Broadcasts.

As from June, the Israel Radio 'Kol Yisrael' (The Voice of Israel) is broadcasting 45 minute Christian religious programmes every Sunday afternoon. The first of these—on June 4th—was a ceremony performed by Archbishop George Hakim at the Greek Catholic church in Haifa. The second Sunday of each month is reserved for the Protestant denominations, the third for the Roman Catholic Church, and the fourth for other Christian communities.

For Sunday, June 11th, a Protestant broadcast was scheduled, in which representatives of five Protestant groups in Jerusalem (the Church Mission to the Jews, the American Baptist Congregation, the Christian and Missionary Alliance, the Church of Scotland, and the Zion Christian Mission) were to take part. The authorities, however, whilst taking no exception to the English and Arabic portions of the programme, objected to the Hebrew portion. As the result, the whole programme was withdrawn, recorded religious music being transmitted instead. Since the establishment of the State, the Israel authorities have adhered closely to the practice followed by the Mandatory Government, under which no Christian services were broadcast by the Hebrew Section of the Palestine Broadcasting Service.

On Sunday, June 18th, an afternoon ceremony was broadcast from Haifa, conducted by Mgr. Vergani, Latin Patriarchal Vicar for Galilee.

Guests of the Hebrew University as its semi-jubilee celebrations.

Among the official guests from abroad at these celebrations were Rev. Father **Jean de Menasce**, of Paris, Director of Studies at the Ecole des Hautes Etudes and professor at the Facultés Pontificales Dominicaines ; Rev. Dr. **James Parkes** of England, author of many well-known books on Jewish-Christian relations, both historical and contemporary; and Prof. **Th. C. Vriezen**, Professor of the History of the Hebrew Religion at the University of Groningen, Holland.

Impressions of a Guatemalan Diplomat.

Dr. Jorge Luis Arriola, Minister of Guatemala for Italy and Portugal, and former Minister of Education in Guatemala, recently visited Israel before returning to Guatemala on a special mission.

During his stay, which lasted from April 27th to May 7th, he was the guest of Mr. Isaac Weissman, Consul of Guatemala in Israel, and Mrs. Weissman, and visited large portions of the country.

"I knew" he said prior to his departure "much about Palestine, which was for years a problem of special interest to me: but what I saw here was a real revelation. The modern cities and villages, the schools, the social and other institutions, and especially the industrious and friendly population rebuilding their country with enthusiasm and ardour, impressed me immensely. Of special interest to me as a Catholic was Jerusalem. I must admit that it is only now that I have learned that in the Jewish part of Jerusalem hardly a single Holy Place, recognized as such by the official Catholic authorities, exists. It would be of great interest to many Latin-American people from all parts of South America to pay a visit to Israel. They would soon understand my Government's attitude and adapt their ideas to the 'realism' concerning Jerusalem."

6180 crossings of Israel frontiers by non-Jews from 1.1.50 till 31.5.50

In the course of the first five months of 1950, 6180 crossings of Israel frontiers were made by non-Jews, according to a report prepared for this journal by the Ministry of Immigration.

129 persons, including Christian religious personnel, entered the

country on the strength of immigration permits. 934 former residents (of whom many were Christians) entered under the "Reunion of Arab Families" scheme; 241 residents left. 1995, chiefly Catholics, entered as tourists and Holy Year Pilgrims; 1720 left. Some 500 crossings were effected by members of the Diplomatic Corps. 338 persons entered with transit visas, staying from one to three days; 323 of them left before May 31st.

PART II: CHRISTIAN LIFE IN ISRAEL

THE LATIN COMMUNITY

The Second Cycle of the Liturgical Year

(Notes by Mgr. A. Vergani, Patriarchal Representative in Israel)

The Second Liturgical Cycle embraces the period extending from the beginning of Lent to the Sunday of Holy Trinity; it can be divided into two parts which are clearly distinguished by the spirit characterizing each of them.

I. Lent. (From Ash Wednesday to Holy Saturday). This is a time of severe penance; the violet colour is prominently displayed in the liturgical ornaments to impress the penitential character of the period upon the senses of the faithful and to instil in them a deep desire for expiation.

Lent is devoted to meditation on the Passion of the Lord, and on the sins of mankind which were the cause of the Saviour's sufferings. The faithful are called upon to share in these sufferings through heartfelt compassion, to repent of their own sins, and to achieve a "metanoia", i.e. a change in conduct, which from then on should be in harmony with the higher wisdom reached by meditating on the sufferings of the beloved Lord.

This twofold purpose is achieved through the help of the various liturgical functions and religious practices of the Lenten period. They are: (a) the impressive sprinkling of holy ashes on the heads of the faithful on Ash Wednesday, to remind them of the penance of the people of Nineveh after the preachings of the Prophet Jonah; (b) fasting, by means of which individual sins can be expiated and satisfaction given to divine justice offended by those sins; (c) the "Via Crucis", the Way of the Cross, to be observed every Friday (the day consecrated to the Passion), which portrays in visual form the last stages of the Lord's sufferings.

II. The Easter Season. This is a season devoted to joy: Christ, prefigured in the Paschal Lamb of the Old Testament and sacrificed for the salvation of mankind, has risen from the dead, confirming by this miracle the truth of His divine mission, according to the doctrine professed by St. Paul. The faithful, who for the full forty days of Lent had been called to share in the sadness of the Passion, are now invited to participate in the joy and glory of the Resurrection, — a joy which should symbolize the personal resurrection of every Christian from his sins to a life of virtue and union with the risen Christ, in a continuous ascetic effort which is to culminate in the ascension of Christ and of the soul, forty days after Easter.

The second part ends with the Pentecost festival and the Octave, commemorating the Descent of the Holy Ghost on the nascent Church, to seal its constitution as a perfect society, permeated by the spirit of Christ and therefore vested with full and independent powers.

Chronicle of Local Pilgrimages

During the second Cycle, as during the first, the clergy and the faithful make a number of pilgrimages to sites and sanctuaries connected with events of the Cycle.

1. On March 13th, the Franciscan community of Nazareth, in accordance with tradition, betook itself in solemn procession to the **"Place of the Precipice"**, a short distance from Nazareth, in the Valley which bears that name and which opens into the Valley of Yezreel. Here, as related in Luke IV, the Lord was dragged by the mob of Nazareth to be cast down headlong into the Precipice, after He rebuked them for not believing in His mission. The population of Nazareth on this day goes out in large numbers to the **"Place of the Precipice"**, dotting the mountainside with numerous groups in festive attire — a most charming sight.

2. On March 31st, the Day of the commemoration of the Seven Dolours of the Blessed Mother, the same Franciscan community betook itself to the place of **"Tremor"** where, according to tradition, Mary trembled with fear and grief when she witnessed the mob dragging her Son to the Precipice. This site is now almost inside the built-up area of Nazareth. The Custody of the Holy Land has erected a chapel here which was recently restored by the present Superior, the Rev. Father Jose Cortes.

3. On May 31st, the same community made its traditional pilgrimage to the holy sites of north-eastern Galilee. They first visited the field where the Disciples plucked ears of corn and ate them on the Sabbath and then the site of the second Multiplication of the Loaves — both on the mainroad from Tiberias northwards; then the **Synagogue of Capernaum**, where the Lord foreshadowed and promised the Eucharist; then the **Chapel of the Primacy**, where the Lord appeared to the Apostles after His resurrection, performing the miracles of the draught of fishes and the saving of Peter from drowning in the water of the Lake, and where afterwards He made Peter the **"Shepherd of the Lambs and of the Sheep"** of His fold; then to the **Mount of Beatitudes**, which is also the site of the first Multiplication of the Loaves; to Beth Saida, the birthplace of St. Peter; and finally to Magdala, the birthplace of the great sinner, Mary Magdalene, who by divine grace became the loving servant of her Master.

4. On April 23rd, the second Sunday after Easter, the traditional procession of the miraculous statue of our Lady of Carmel took place in Haifa. Starting from the parish church, the procession solemnly wound its way through the streets of the busy and lovely city, to reach the Holy Mountain again after more than an hour, chanting sacred hymns all the way. Almost the entire Christian population of Haifa took part in the procession. The local police maintained order in exemplary fashion, whilst crowds of onlookers, on the pave-

ments and at the crossroads, watched the procession with deep respect. Benediction of the Most Holy Sacrament, in the open air on Mount Carmel, crowned the moving ceremony. This procession goes back to the first World War when the Carmelite Fathers were expelled from their Monastery on Mt. Carmel by the Turks and the miraculous statue was taken down to be kept in the parish church. After the British occupation, the statue was returned in solemn procession to the Carmelite Monastery on the Second Sunday after Easter; from then on, a commemorative procession has been held every year, with the participation of all Catholic rites in the city. This year the procession was headed by the Patriarchal representative in Israel, the Most Rev. Mgr. Antonio Vergani, in surplice, and the Rev. Father Germano, of the Carmel, in cope.

5. In the afternoon of May 28th (Pentecost), the Franciscan community of Jerusalem performed the traditional function at the **Cenacle**. Some forty ecclesiastics came from the Old City via Mandelbaum Gate, crossed the Israel part of Jerusalem, climbed the steep footpath which, since the hostilities, forms the only access to Mount Zion, visited the Cenacle and the Church of the Dormition, and returned along the same way to St. Saviour's.

In the morning of the same day, the Benedictine Fathers, some of whom had recently returned to the Church and Abbey of the **Dormition**, adjoining the Cenacle, celebrated a Solemn High Mass after the reconciliation of the Church which had been desecrated during the hostilities.

THE ANGLICAN COMMUNITY (ENGLISH-SPEAKING SECTION)

(by Rev. R. E. Adeney)

The number of English-speaking Anglicans in Israel at present is not great, but we are happy to be able to minister also to quite a number of other Christian communities who are without pastoral guidance of their own. As a Church which itself embraces so many different outlooks, we Anglicans should appreciate and draw together the varied heritage of the Christian Church, and so help to bridge the differences between the various Christian Churches and to demonstrate that there can be unity in diversity. By our ordered worship and the richness of our heritage, we trust that we can contribute to the strengthening of the life of the Christian Church in this land. Furthermore, we seek to interpret to those who are not members of the Christian Church something of its nature and teaching; and in this connection we are happy to see the great interest in the Bible, both Old and New Testaments, and have been glad to assist in the Bible Societies' work of distribution of the Scriptures.

In Jerusalem regular services have been maintained, and we were glad to be able to cooperate with other groups in Christmas, Holy Week and Easter Services, as well as in many other ways. For most of the period since Christmas we were without the leadership of the Rev. Canon H.R.A. Jones, who was in England for consultations and leave, and has only recently returned. For this reason we have been especially happy to have the assistance of two Scandinavian clergymen, one of whom is resident in Israel.

St. Luke's Church, Haifa, is still awaiting the appointment of a permanent Chaplain, but services have been regularly maintained, with the much-appreciated assistance of the senior Churchwarden, and the congregation has been very loyal and has increased in size. On Christmas Eve the Church was packed for a Carol Service, and during the Christmas period, in addition to the usual services, the children connected with the Church had a party which they enjoyed greatly, whilst gifts of toys and money made Christmas a happier time for those in a Christian Orphanage and in a Hospital in Nazareth. Good attendances marked the Holy Week and Easter Services, when the remembrance of Christ's crucifixion and resurrection brought home the thought that the Christian's path lies through sacrifice and suffering to the glorious hope set before us. Easter was followed by the annual Church meeting, at which the Church Council for the ensuing year was elected.

In Tel-Aviv and Jaffa Church life has continued steadily, and the regular study of the Bible has meant strength and help to many. The ordered progress of the Church year from Christmas through Epiphany and Lent to Holy Week and Easter has underlined many of the basic truths of the Christian faith, and helped to a fuller appreciation of them. Church services in recent weeks have benefited from the fact that the organ has now been reconditioned. Organ recitals, much appreciated by many music-lovers in the district, are helping to defray the cost of the repairs. The Rev. R. G. Allison went on leave at the end of April, and will be away until the autumn. The Rev. R. E. Adeney is taking his place temporarily.

Unfortunately our Diocesan, the Anglican Bishop in Jerusalem, Dr. W. H. Stewart, has only been able to visit us once (in January) during this period, when he stayed with us for a week. The size of his diocese and the fact that his residence is in the Arab part of Jerusalem make it impossible for him to visit us as often as he would wish.

Naturally we follow events in Israel and in the world generally with great interest and do continually pray for God's blessing and guidance for all leaders. The needs of the new immigrants and refugees still in camps continually call us to prayer and to whatever assistance we can render. We welcome and appreciate, too, the liberal and constructive attitude of some sections of the press towards the Christian Church in announcing and reporting Christian activities, and of the Israel Radio in broadcasting Christmas and Easter Services, and we pray that by the grace of God we may be of some help in promoting peace and understanding between all peoples and creeds in this region.

BAPTIST CONGREGATIONS IN 1950.

(by Rev. R. L. Lindsey, Pastor, Jerusalem Baptist Congregation).

The first half of the year 1950 has witnessed significant, if unspectacular, progress by the Baptist congregations in Israel. Among other things to be noted is the increase in personnel. Rev. and Mrs. Dwight L. Baker arrived on June 9th and are to begin language

training in Nazareth preparatory to taking full charge of the Nazareth congregation and secondary school. Rev. and Mrs. B. Elmo Scoggin arrived in Jerusalem in January to begin language training in preparation for their future work. New personnel arriving from abroad are so far only being given three months' temporary visas. It is hoped that the question of obtaining permanent status may soon be settled.

The Baptist primary school of Nazareth, whose Principal is Miss Anna Cowen, reports capacity enrolment for the full school year. Some 170 students in grades 1—8 have been enrolled during the year. The George W. Truett Home for Foundlings, begun in 1945 and located in Nazareth, is now taking care of some 22 children. Miss Kate Ellen Gruver is in charge of the Home.

Special services at Christmas and Easter were held by the Jerusalem congregation. Among the visitors to the Easter services was a party composed of members of a delegation of the American Christian Palestine Committee. Dr. Daniel Poling, Editor of the Christian Herald and a former Pastor of Temple Baptist Church of Philadelphia, spoke at one of the special services. Considerable interest was displayed by the visitors in the statement made by the Jerusalem pastor that, although religious life was almost completely free in Israel, in so far as it expressed itself in worship and evangelism, there was still no civil marriage in Israel, which was a source of inconvenience especially for non-religious people, and to some extent for free groups such as Baptists and other Evangelicals.

Another welcome guest at Easter was Dr. George W. Sadler, Regional Secretary of the Near East, Europe and Nigeria fields of missionary work under the Foreign Mission Board of the Southern Baptist Convention, U.S.A. Mr. Sadler was present and spoke at the regular annual meeting of American Baptist Delegates in Israel.

The Baptist Congregation of Jerusalem was one among five Evangelical and Protestant groups invited by the Israel Broadcasting Service to participate in regular monthly broadcasts to its constituency in Israel. In cooperation with the other Evangelical groups, representatives of the Jerusalem congregation prepared a programme, but shortly before it was to go on the air, the radio authorities objected to the use of the Hebrew portions of the broadcast. As the majority of the Jerusalem Congregation's members and visitors speak Hebrew, the representatives have joined in protest against this restriction. It is hoped that the matter may be settled to the satisfaction of all concerned.

THE SCANDINAVIAN CARMEL INSTITUTE AND SEAMEN'S CHURCH, HAIFA.

(By Rev. Per Faye Hansen)

"For the Bible and Israel!" is the motto that sums up the programme of the Scandinavian Carmel Institute and Seamen's Church. The idea of this activity originated in Norway some twelve years ago. Its objects were: the enlargement of spiritual contacts between Israel and Scandinavia, Biblical teaching on an Evangelical-Luthe-

ran basis, and archaeological research. Many well-known Christian leaders, both ministers and laymen, in all the Scandinavian countries, as well as Scandinavians in the United States, rallied to this enterprise which seeks to foster mutual understanding between Christian and Jew. From the outset, antisemitism was resisted by all possible means, and the work of Jewish reconstruction in Palestine was supported both spiritually and morally.

The background of this movement is the conviction that the prophecies and promises both in the Old and the New Testament concerning the future of Israel are to be understood in their literal sense, and that a beginning of their fulfilment is to be discerned in Zionism and the re-establishment of the State of Israel. It may be claimed, therefore, that the Carmel Institute stems from Biblical inspiration as applied to the special historical situation of our day. As a Lutheran institution, it endeavours to awaken the Church to a sense of Christian moral obligation to the Jews and of the duty of reparation to the Jews for the misunderstandings and prejudices of centuries, whilst at the same time it seeks to eradicate from the Jewish mind its prejudices against Christianity and to bring home to the Jews the real and profound Christian conception of faith.

The friends of the Institute are convinced that, if Christians read and understood the Tanach and if Jews read and understood the Gospels, a new feeling of mutual understanding and brotherhood would be born. In this conviction, the Institute is publishing literature which in a practical way provides Biblical knowledge for modern people, — Biblical handbooks, news of the world of Biblical archaeology, and facts about the rebuilding of the Land of Israel. It is felt that Eretz Israel itself, the land of the Bible, is a better preacher than many pastors; hence it became a main object of the Institute to make Eretz Israel better known by means of tourism and personal contacts.

Even before the movement acquired an organization, or even a name, its General Secretary already conceived the idea of a Scandinavian Seamen's Church in Haifa, Palestine's chief port. For lack of proper attention, Scandinavians arriving in the country were receiving impressions of a negative and unsatisfactory character; and this state of affairs needed to be changed. Now, after many years of preparatory work, both in Scandinavia and here, the Scandinavian Seamen's Church in Haifa is an accomplished fact and has already become a centre for all Scandinavian visitors and residents. Situated in the former German Church in Hospital Street, it has a reading-room and holds regular services. It arranges sightseeing tours to the Holy Places in Galilee or in Jerusalem, including services on the shores of the Lake of Galilee and at other places with inspiring religious associations. For those whose time is too short for touring, the colourfilm service of the Church offers illustrated lectures on the various parts of Israel, linked up with the relevant Biblical texts.

At the same time, the Carmel Institute carries an information service to all the Scandinavian countries and to the United States. Every summer the friends of the Institute gather from the various countries at a Summer Conference, over which fly the banners of

the respective countries and of Israel and at which "Hatikva" (the Jewish national anthem) and the Scandinavian national hymns are sung. A monthly, "Karmel", is published in three languages, which, together with a press service to all newspapers dealing with Israel and with the Bible scene, helps to create a new, authentic and Biblical understanding of what is going on in the Holy Land, which while being the Land of Israel is also the Land of the Bible and the homeland of Jesus.

PART III.

MEMORANDUM ON THE QUESTION OF JERUSALEM

On December 9th, 1949, the General Assembly of the United Nations adopted a resolution calling for the internationalization of the entire Jerusalem area and its environs; and on April 4th, 1950, the Trusteeship Council adopted a Statute for Jerusalem based on this resolution.

From the outset the proposal met with opposition from the inhabitants (both Jewish and Arab) and from the Israel Government. Both the U.S.A. and England warned the United Nations that any such scheme was incapable of implementation; at the meeting on April 4th they abstained from voting, whilst on April 19th Russia, which had supported the plan in December, announced that it now found it impracticable. It became increasingly evident that, quite apart from questions of principle, the plan had no prospect of successful application.

The Statute was submitted to the Governments of Israel and Jordan, and, in May the Israel Government handed in its comments, in the form of a "Memorandum on the Question of Jerusalem", containing (a) an analysis of the Statute, (b) a constructive proposal in its stead. The following is a summary of its submissions.

Analysis of the Statute.

"The Government will offer its full cooperation in... a solution of the Jerusalem question whereby the responsibility of the United Nations for the Holy Places may be reconciled with the freedom and independence of the City and its inhabitants.... The idea that any regime for the protection of religious interests can endure amidst a discontented, aggrieved and turbulent population will be instantly rejected by any serious mind... Thus considerations of justice and of practicability combine to make the will of Jerusalem's population the essential basis for the City's political institutions".

Any solution which Israel can support must fulfil two objectives: it must "satisfy the principle of the United Nations' responsibility for all matters directly affecting the Holy Places and free access thereto", and it must "leave the population of the City free to express their ineradicable national loyalty through the democratic institutions which they have helped to create in Jerusalem and in their own State".

Examining the Statute in the light of this twofold objective, the Israel Government declares that

- (a) its implementation would "involve the United Nations in the process of destroying free and stable democratic institutions in Jerusalem as a prelude to the imposition, against the popular will, of an authoritarian regime introduced from outside."
- (b) "The fact that scarcely a house or a street in the Israel part of Jerusalem even existed eighty years ago makes it absurd to contend that this area is of such venerable historical significance that it must be withdrawn from the hands of a people which has created it out of a wilderness... Of the more than thirty sites marked as Holy Places in the authorized United Nations map, only two fall within the Israel zone of Jerusalem".
- (c) "The City is not even remotely self-supporting, either agricultural or industrially... yet the Statute legislates for Jerusalem's economic and financial isolation without even beginning to consider how an area with a population of 160,000 can subsist for a single day in a state of landlocked economic isolation."
- (d) The provisions relating to security are such as would reproduce "the exact situation which nearly brought about the extinction of the City and its Jewish inhabitants in the spring of 1948".
- (e) The proposals do violence to the letter and spirit of the Charter of the United Nations, under which trusteeship is intended "to promote the advancement of backward territories towards self-government, and not to effect the transformation of mature and independent democracies into subject areas."

"Since the Statute would plunge Jerusalem into political suppression and economic decline, while causing grave disturbance of its religious and secular peace and involving a manifest breach of the Charter, the Government of Israel is amongst those who share the view that it is inherently unimplementable."

An Alternative Proposal.

But the Israel Government, while rejecting the Statute, submits an alternative. The object in view is "to protect the Holy Places by the direct exercise of international responsibility, not to impose international rule on a city, a territory or a population". The United Nations responsibility extends to the religious domain; the political and secular life of the City is a matter for the free determination of its people.

There had been a suggestion that, as nearly all the Holy Places in Jerusalem are situated in a small area within the Walled City and its immediate environs, there should be an international regime confined to that limited area. But this fell away in view of the opposition of the Kingdom of Jordan, which occupies the entire area of the Old City.

There remains the one practicable alternative — the "direct application of international responsibility, not to any continuous area, but to the Holy Places themselves". Israel has consistently upheld and pressed this view at meetings of the General Assembly and of the Trusteeship Council, and now embodies it in the following plan:-

- “(a) A Statute should be adopted whereby the rights of the United Nations in respect of the Holy Places in Jerusalem would be derived directly from the General Assembly and accepted by all parties concerned. The authority of the United Nations in the Holy Places would thus take statutory form and not depend upon a contractual agreement, as in the Israel plan submitted to the Fourth Session.
- “(b) There should be appointed a United Nations representative, or such other organ as may be found appropriate, for the discharge on behalf of the United Nations of the functions prescribed regarding the Holy Places in Jerusalem. This representative or organ should constitute an independent authority deriving its powers solely and exclusively from the General Assembly itself and exercising those functions in the international right without dependence on any individual government or accreditation thereto.
- “(c) The United Nations representative thus appointed (or the United Nations organ thus set up) should carry out the following main functions in respect of the Holy Places in Jerusalem: viz., supervision of their protection; adjudication of disputes between communities as to their rights in the Holy Places; the maintenance of existing rights in connection with the Holy Places; the initiation of their repairs; assurance of their exemption from taxation; questions relating to the maintenance of free access subject to the requirements of public order; facilitation of pilgrimage movements; issuing of reports to the appropriate United Nations organs on all the above matters. This list of matters covers practically all the functions enumerated with respect to the Holy Places and religious matters in the Statute (Article 38).
- “(d) The definition of Holy Places as laid down and applied up to the termination of the Mandate shall continue to prevail (Cf. UN Map No. 229, November, 1949). All governments and parties concerned should negotiate on the definition and demarcation of these places in order to achieve agreement on the exact sites within which the above mentioned functions of the United Nations representative shall operate.
- “(e) Apart from their statutory sphere of authority concerning the Holy Places in Jerusalem, the United Nations representative or organ could negotiate agreements with both governments concerned, in conformity with the Resolutions of the General Assembly, for the protection of Holy Places located outside the City of Jerusalem. This would follow the principle laid down in Article 13(4) of the Statute, for Holy Places outside Jerusalem. The United Nations representative or organ could also negotiate, if required, on behalf on any Church organization submitting views or claims with respect to religious buildings, institutions or property.

(Paragraph 22):

"Apart from the specific functions allotted by the Statute to the United Nations representative or organ, it would be appropriate for the governments concerned to signify their recognition of universal religious interests in Jerusalem and elsewhere in their territories by voluntarily giving certain undertakings. Thus they might pledge themselves to:

- (a) Observe human rights and fundamental freedoms, in particular "freedom of worship and freedom of education."
- (b) Respect the immunity and sanctity of the Holy Places.
- (c) Guarantee free access to Holy Places in their territories and facilitate movements of pilgrimages.
- (d) Observe and maintain all the existing rights of Churches and religious foundations, especially those concerned with Holy Places in their territories.
- (e) Levy no tax in respect of any Holy Place which was exempt from such taxation on the 14 May 1948.
- (f) Cooperate fully and in good faith with the United Nations representative or other organ in the exercise of all the functions allotted to them (as enumerated in Paragraph 21 above).

These undertakings would be complementary to the functions exercised statutorily by the United Nations representative with respect to the Holy Places in Jerusalem, as laid down in Paragraph 21."

The Israel Government claims that these proposals are free from the objections which it has to the Statute and are in conformity both with principle and with implementability. Moreover, "their simplicity, and the degree of consent which could be confidently anticipated for them, would secure their swift and certain implementation. Instead of sterile resolutions, fraught with political bitterness and resulting in no effective action, the United Nations could achieve by the end of the year an adequate fulfilment of its recognized responsibilities... Reconciling all legitimate interests, these proposals, the Government of Israel hopes, may assist the United Nations to reach a solution which could be carried into immediate effect in a spirit of harmony and consent." *

* At its session on June 2nd, the Trusteeship Council deferred its debate on the question of Jerusalem. At a further session on June 16th, the Council formally recorded its inability to deal with the question and referred it back to the General Assembly.

Responsible Editor: Dr. Chaim Wardi

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